Carmel. There were fifteen charter members. James H. Dinnel and A. B. Denham were chosen elders, and W. B. Stewart, deacon.

The first chapel was built as a union house in 1870, but in 1886 the legal title passed to the Christian congregation.

A. B. Denham, an efficient elder for twenty-six years, was recently lost by removal. James Deputy is clerk.

Barney's Prairie (Allendale).

Organized 1819, by James Pool; present membership, 140; value of property, $1,350; Bible school began 1860; present enrollment, 110.

William Barney, with his family, left the banks of the Genesee River, in New York, in 1808. They came by raft down the Ohio River to the mouth of the Wabash. There the raft was sold and a keel-boat bought. In this they pushed upstream to Ramsey's Rapids, afterward the site of Bedell's Mill. This was eight miles up-river from the site of Mt. Carmel. His family consisted of Mr. Barney, his wife and his twelve children and three sons-in-law. (See Chap. II.) The male members of the family struck out through the forest to find a place on which to build their cabins. They reached a beautiful stretch of land, covered with grass ten feet high, and afterward known as Barney's Prairie. Shortly afterward came Mr. Barney's three sons-in-law. They were Ranson Higgins, Philo Ingram and William Aldridge.

Other settlers were then in that section and still others came afterward. Among these were Seth Gard and Gervaise Hazelton. These two men located Palmyra, two and a half miles north of the site of Mt. Carmel, near the river Wabash, Apr. 22, 1815. But Palmyra was abandoned in 1821 because of its unhealthiness. The Indians had so told the settlers, and it proved true.

This section was then in Edwards County, which was created by an act of the Territorial legislative body in 1814, and which reached north to the Canadian line.

Joseph Wood came to the settlement about 1815. Ira Keen and others came from Ohio, New York, Virginia and Kentucky—all by the rivers.

Fort Barney was built in 1811. It was northwest of Palmyra. Fort Wood was southwest and Fort Compton northeast of Palmyra. These places were from five to eight miles apart. These forts were built by placing large poles firmly in the ground, reaching up about twelve feet, the top ends hewed off to sharp points. Early settlements were made round about these forts for protection, since the Indians had murdered several families near Fort Compton.

On a woodland spot, midway between the forts, a meeting assembled on July 17, 1819, and then and there organized the Barney's Prairie Christian Church. Seth Gard was elected elder; Joseph Wood, deacon, and Jarvis Fordice, clerk. The number of charter members is not known, but they had mostly come from the East and were the most intelligent and influential people in the settlement. (See James Pool, Seth Gard and Joseph Wood in biographies.) Some of these people had been members of the Christian Denomination, known at that time as "New Lights." But when they formed the Barney's Prairie Church, they renounced the name "New Light" and decided to be known simply as Christians. This is the written record, which is confirmed by the testimony of D. H. Wood—now near seventy years of age—a grandson of Joseph Wood, the first deacon. He has been a member of this church for fifty years, and through all these years had heard that this church started on apostolic ground.

The congregation met later near Fort Barney, in a grove near the prairie. Here a stand was built and surrounded by seats made of split logs, smoothed on the flat sides. They were more substantial than comfortable. Public worship was held here when the weather permitted; otherwise, in dwellings or barns. In 1843 a chapel was built. This has been repaired and refurnished and is still in use.

This was the first church of Christ in Illinois.

of the Christian connection
Alan Emmerson, near where Little Prairie church now
stands. Alan Emmerson and Amos Willis of the Chris-
tian Connection, William Hall an Episcopalian, Joseph
Applegath a Baptist, William Clark a Quaker, James
Cooper an English Baptist, and perhaps others, united
their efforts and built the first meeting house in this
community.

West Salem Church.—This church now worshipping in the town of West Salem, situated in the northeast part of Edwards County, was organized Aug. 16th, 1856, by the union of the Long Prairie congregation and the congregation worshipping at Bro. Carney's. The preaching brethren present were J. C. T. Hall, Anderson Walker, a speaking Elder of the Marion congregation and D. F. Mounts. After some discussion the following preamble was adopted:

"We whose names are hereunto annexed, being immersed believers in the Lord Jesus Christ, do mutually and voluntarily associate ourselves together in a congregational capacity to be known as the congregation of the Lord at West Salem, taking the Christian Scriptures as our only rule of faith and practice, and taking no name as a church name, but such as they authorize."

Albion Church.—The first meeting-house built in Albion was the old brick Christian Chapel, now refitted and occupied by Mr. Waggoner as a residence. After the completion of this house of worship, the Albion church of Christ was organized, August 4th, 1841, under the ministerial labor of Elder Elijah Goodwin, who was the first to preach here by Daniel Orange, a wealthy Englishman who lived on a farm three miles south of Albion. Mr. Orange was in Cincinnati at the famous Campbell and Purcell Debate, and being convinced that the position held by brother Campbell is the doctrine of Christ, he gave himself to the Lord Jesus the Christ and was baptized, upon a profession of his faith in Christ, by brother D. S. Burnett. On his return from Cincinnati brother Orange interested himself in establishing the church of Christ in this section, and especially in Albion. He was the first Elder of the church.

Carlisville Church.—About thirty-two years ago the gospel was preached in the Curtis neighborhood by such Christian ministers as Moses Goodwin, Stephen Phelps, J. C. T. Hall, *et al.* The first meetings were held at the residence of John Curtis on the [illegible] farm where he now lives. The church was organized at his farm residence about 1854. Among the charter members were the following: John Curtis, Mahala Curtis, Montgomery Mountz, Sarah Mountz, Hannah Curtis, B. F. Mountz, a young preacher living in the neighborhood, Frances Mountz, Mary Mountz, and Elizabeth Stafford. This congregation continued to meet at John Curtis' residence, till their number grew to 50 or 60. They often met in the grove, in pleasant weather, enjoying the preaching of Stephen Phelps, J. C. T. Hall, Wm. Curtis and Moses Goodwin. Many were the seasons of rejoicing in this temple of nature, in these earlier times.

Eliza (Waterfield) Gray.
Wabash Co., Illinois in the fall of
1879. He located in Allendale, where
he engaged as Principal of the Public
Schools. He read medicine in Dr. A.
McIntosh office, studied in Cincinna
and established a practice of medici
in Allendale in 1883. During that ye
he married Miss Belle McFarland. Bot
the doctor and his wife are members
the Christian Church __he of the New
Light branch of that Christian organ
ization.

F. John Walser. was probably a descend
of George Walser who was from Barth
new county, Indiana. He had been in
ranging service in Illinois, and
seem something of the country. His
ily on his arrival, consisted of h
wife, whose maiden name was Rachel
McKinney, and his daughters, Sara
Eliza. Others in the area:
1. Florence P. Walser m Wm. M.
2. Martin Walser 1st m Sarah C.
2nd m Stella Clark
3. G. C. Walser m Sarah A. Hou
4. Rachel (Whittaker) Walser m
for the 2nd time, Enoch Gre
5. Mary A. Walser m Robt. A.

G. Gervase Hazelton
Aug. 26th, 1816. Gervase was or
first settlers of Palmyra. The
Palmyra was created the 22nd d
April, 1815 by a joint act of
Peter Keen, Gervase Hazleton,
ton, and John Waggoner. Nichol
ton came from New York in 1830
he was related to Gervase is
Nicholas had a family of nine
Sally, Samuel, William, Josep
Abbie, Lois, Arena, and Mary.
Hazelton m Anna Harness

H. Aaron Waggoner (Wagner) came
with Seth Gard. He was a sto
trade and proved a usefull a
to the colony. The book sta
Aaron was a nephew of Seth
was a brother-in-law. Aaron
Betsy "Tibba" Gard, brother
sister of Jemima (Gard) Kee
Betsy and Jemima were child
War Patriot Gershom Gard a
Phebe Huntington

CHURCH OF CHRIST.

BY M. T. HOUGE.

The Church of Christ, sometimes known in history as the Disciples, or Christian Church, has, under the blessing of God, grown to a position of considerable influence in the United States and other countries. For nearly 65 years these disciples have been pushing the claims of the Bible and the Bible alone, and many readers of this history of Edwards county may desire to know something of the results of their labor, and their present condition and prospects. Their numerical strength in the United States is estimated at nearly 700,000, and they have a considerable membership in Canada, England and Australia. They are a missionary people, and as God gives them ability they begin to reach out toward foreign lands more fully. They now have missions in France, Sweden, Denmark, New Zealand, India and the Sandwich Islands.

Some of the Disciples of Christ have become quite prominent as authors of religious books, and they publish weeklies and other papers which rank among some of the ablest religious journals of the country. Their publications are, besides many books, about a dozen weeklies, eight monthlies, one quarterly, and a large circulation of Sunday-school literature for the children. Their colleges and universities are nearly thirty in number.

The principles of the church began to be advocated in Edwards county as early as the year 1827, by Elder Amos Willis, who was the first preacher of the Church of Christ in the county. In advance of his neighbors, he embraced the principles of the Religious Reformation of the nineteenth century, headed by Alexander Campbell, Walter Scott, B. W. Stone, et al. After a life of much usefulness, Brother Willis was called to the enjoyment of that rest which remains to the people of God, on the 5th day of January, 1840.

List of preachers now living in the county, and who spend all or a part of their time in the ministry: J. C. T. Hall, Alfred Flower (present pastor of the church at Paris, Illinois), Caleb Edwards, Wm. Flower, E. C. Stark, J. J. Ballard and the writer.

Other resource material from the History book.

A. Ross Shoaff was a brick mason and plasterer. He married Darthula A. Keen, daughter of Daniel & Julydia Keen. Martha Shoaff married Albert Keen. Albert and Darthula were first cousins. Other Shoaff's in the area were George W. who was a blacksmith and John a wagonmaker.

B. O. H. Wood was the son of Joseph Wood. He served as a church elder for fifty years. O. H. married Mary E. Milburn. Their son, C. J. Wood also served as a church elder.

C. Pearl Newsum was a great grand daughter of Seth Gard. Pearl had a son Harold Newsum. Other Newsum's in the Wabash area: T. J. Newsum came to Illinois from Gibson Co. Indiana in 1869. He was a druggist pharmacist and married Pauline W. Ewald who was German born. Moses P. Newsum was a native of Mass. and came to Illinois in 1820. Moses was a minister of the gospel.

D. Daniel Keen came from Ohio with his parents, Peter & Jemima (Gard) Keen in 1
The family located two miles south of the present town of Allendale. Daniel was born in Hamilton County, Ohio in 1794. Daniel married in 1815 and settled in Coffee precinct. Daniel and Mary (Polly)(Compton) Keen had five sons and two daughters:

1. Oranniel H. Keen
2. Ezra Baker Keen
3. Marshall Brown Keen
4. Dennis Keen
5. Another son
6. Jemima Keen
7. Another daughter

Mary died in 1831 and Daniel later married Julydia (McClain) Keen. By his second marriage he had one son, Thomas and five daughters: Mary S., Dorthula, Hannah, Sarah and Elizabeth V.
Daniel's children received a limited education in the subscription schools of the pioneer days of Illinois. In those schools, held in the log school houses, the children learned to read, write and cipher under the tuition of "Yankee" by the name of Reuben Fox.

In 1812 the fort was felt to be insuffi-
cient, and all parties removed to Indiana and passed the
winter in a block-house in the "Neck." In the spring
of 1813 they returned, and although the Shawnees, who
claimed nearly the whole of the Wabash valley, and
had their towns and camps all along the river, were yet
hostile, the settlers of Barney's prairie and vicinity were
undismayed. William Barney was a representative man
and did much by his influence and example to develop
that portion of the county in which he settled. The
permanent home was in the S. W. quarter of section
25, a little southwest of Friendsville, where he died.
Ransom Higgins also built a fort, which bore his name.
He was a man of large stature and much physical
courage: he figured quite conspicuously as a miller in
early times, and built a water-mill on what is popularly
known as Barney's prairie creek, about the year 1815.
His oldest child, Willis, was shot by one of the rangers
stationed at Barney's fort, while practicing rifle-shooting.
The ranger put spurs to his horse and sped away to
Vincennes for a physician, but though the horse was
killed by the ride, medical aid came too late.

One night, in Barney's prairie, a wolf stole quietly up
behind Jere Wood, and, leaping upon him, caught him
by the coat, near the shoulders, tearing it and nearly
animal with his gun, which was so
that it missed fire. The negro Dennis was also attacked
by one, but succeeded in frightening it off. His cries
were heard by a number of settlers. In the year 1826,
the wolves assembled in large flocks and left the settle-
ment. Their preparation and departure were heralded
by a great ado, and what might seem sad lamentation at
the fate to which civilization had brought them. The
last black wolf in the county was killed by William
Higgins, a half mile west of Friendsville, in 1839. Hez-
ekiah Clark killed the last panther, some three miles
north of the town, about 1838; it was supposed to have
been one that had straggled beyond its latitude. It
seems at first thought singular that rabbits were less
numerous prior to 1840 than they are to-day. The fact
is due to the ravages made upon rabbit-life by the foxes.
An interesting locality called "Indian Arrow Point," is
to be found two and a half miles east of Friendsville, on
Crawfish creek. "Arrow heads of jasper," and great
quantities of chips and pieces of flint, seem to show that
at this place the Indians made and repaired their
arrows.

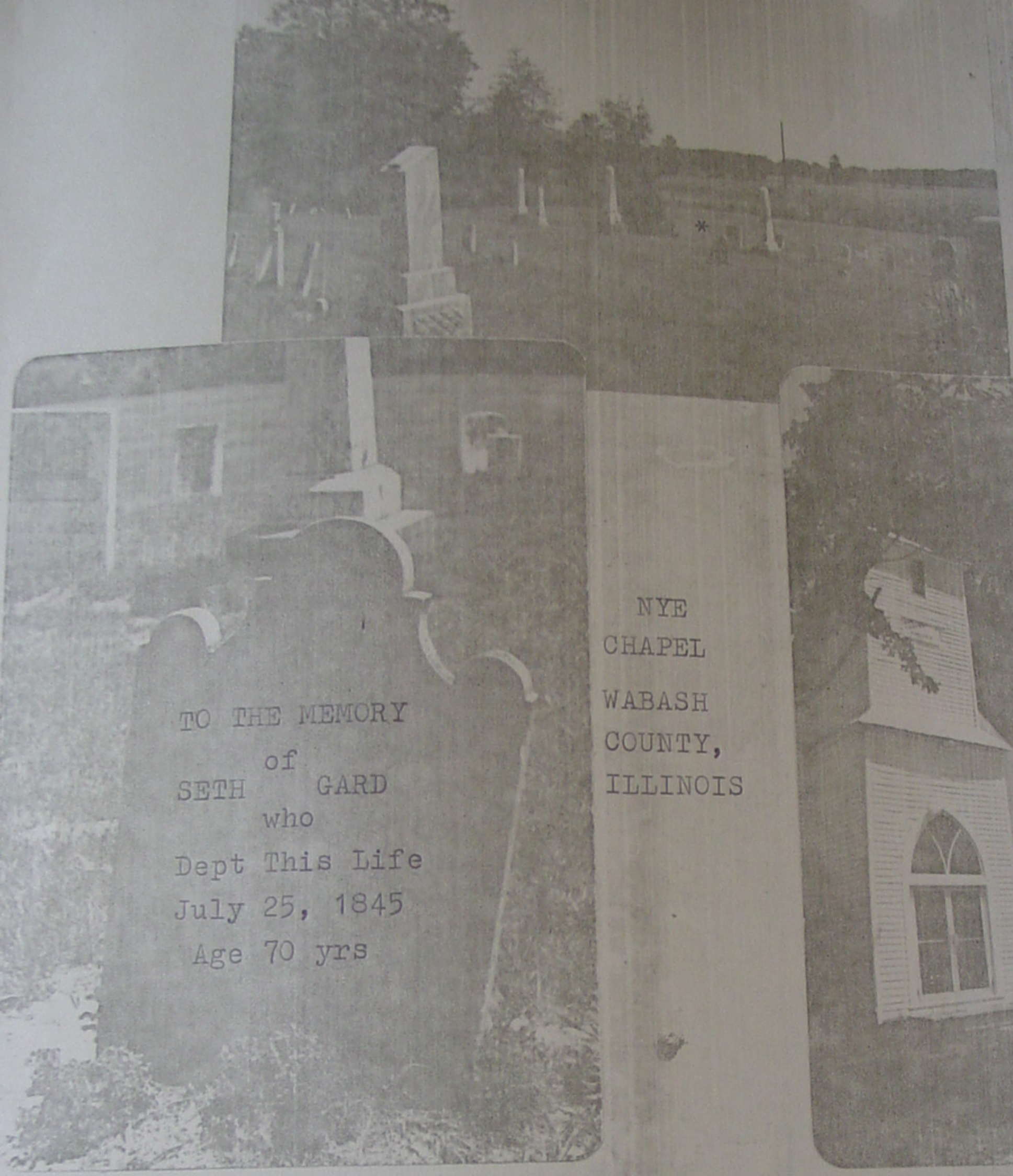
XXIV. Ira Keen. Ira was born at College
Hill, Hamilton County, Ohio, son of
Peter and Jemima (Gard) Keen. Born in
1800 he married Eleanor Jordan in 182
Ira in 1822 took crops to New Orleans
in a Keal boat and returned in a smal
stern wheel steamboat. The return tri
took 20 days. Eleanor Keen died in
1859 leaving the following children:

1. Charlotte Keen m Joseph Wood
2. Oliver Keen, died young
3. Rufina Keen m Ira Wood
4. Albert B. Keen m Martha E. Shoaf
5. Rebecca Keen 1st m H. B. Roney
   2nd m Thomas Wilkenson
6. Child, died young
7. Child, died unmarried
8. Mary Keen, died young
9. William Courter Keen 1st m Mary
   Catherine Goodart 2nd m Mahala
   (McNair Snyder
10. Louise Marion Keen 1st m Edward
    Adams 2nd m Austin D. Rutter
11. Jordan Keen m Martha J. Harris

Ira Keen married after Eleanor died a
woman with a given name of Alice Ann
who was born in 1806 & died 1873.

XXV. Priscilla Wood.

XXVI. Dennis Sayles (Sales) who
charter member of the Coffee Creek
church was a free negro who had com
to Wabash County, Illinois with Lev
Compton in 1803-4. Mr. Compton had
set his other slaves free in Kentuc
befor coming to Illinois. Soon afte
arriving in Illinois he gave Denni
his freedom. Dennis having no fami
he continued to live with the Comp
family. Dennis in the 1860 Illinoi
Census was living with Joseph Comp
and family. Dennis was then 84 yea
old and Joseph was 50 years old.
Joseph was the first white child
in what is now Wabash County, tho
is believe that Dennis got his fr
befor Joseph was born.



*SETH GARD STONE
MARKED
(Center of picture)

TO THE MEMORY
of
SETH GARD
who
Dept This Life
July 25, 1845
Age 70 yrs

NYE
CHAPEL
WABASH
COUNTY,
ILLINOIS

ANNA
wife of
STUS GARD
died
b. 17 1855
ed 46 yrs
mos 9ds

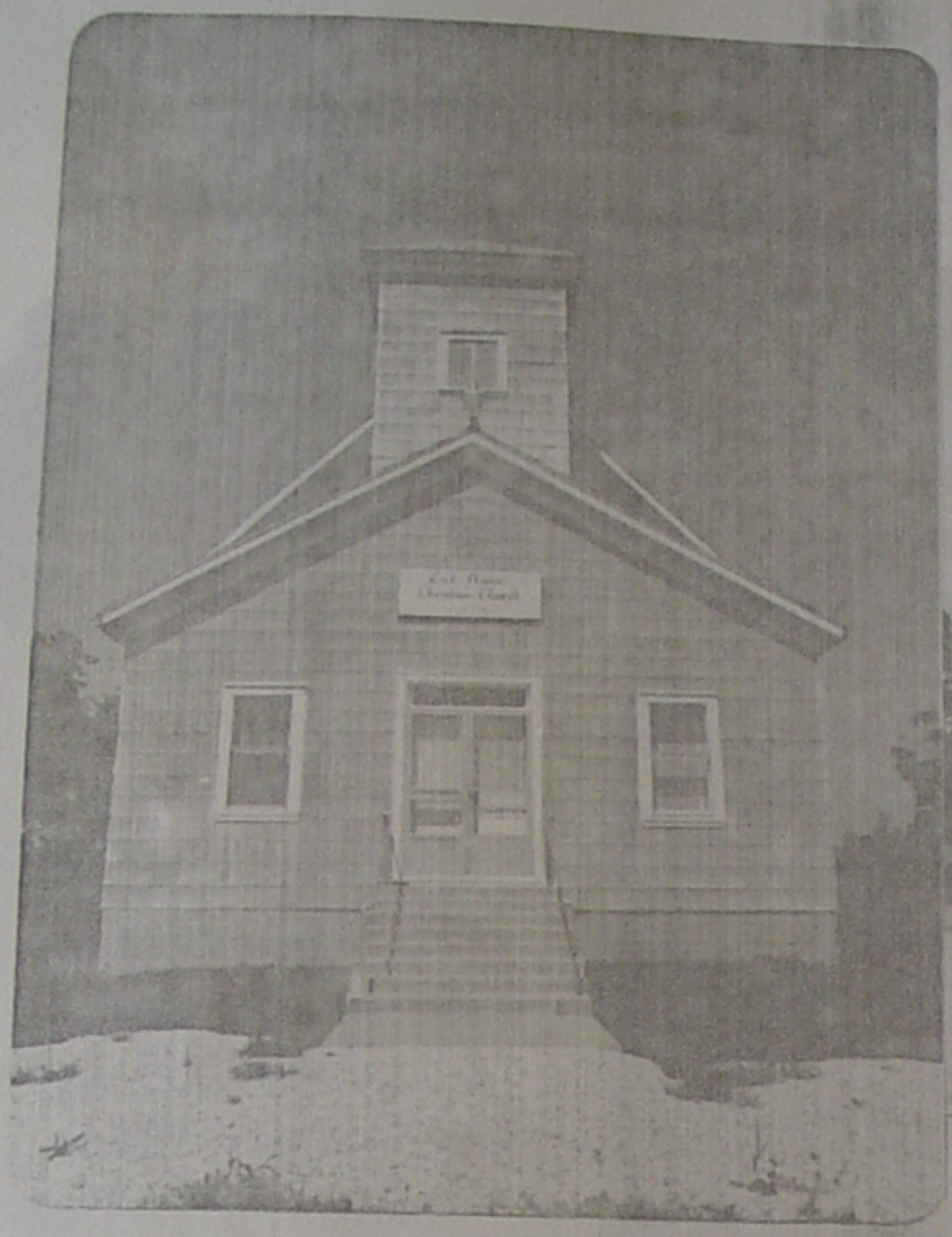
JUSTUS GARD
died
Feb. 25, 1870
Aged
62 Years
9 mos
11 ds

FRIENDSVILLE CHRISTIAN
CHURCH

PETER KEEN'S STONE

Pennsylvania
PVT 2 Cl. I CO 2 BN
PHILA COUNTY MIL
REV WAR
1735 1840

FRIENDSVILLE
CEMETERY



LICK PRAIRIE CHRISTIAN CHURCH
WABASH COUNTY, ILLINOIS

LICK
PRAIRIE
CEMETERY

The honor of making the first permanent settlement
what is now Friendsville precinct belongs to John
Wood, who in the spring of 1802 came from Barren
unty, Kentucky, and put up a small hickory round-
cabin on the northeast quarter of section 36, township
north, range 13 west. His cabin completed, he re-
turned to Kentucky, and in the fall brought his family,
consisting of his wife and seven children: Alexander,
Jeremiah, Eli, John, Mary, Betsey and Martha. This
fall he planted an apple orchard, having brought
the young trees with him. From it originated the
"Wood" apple, a choice variety. In the year 1810 he
and his neighbors constructed Fort Wood, as a protec-
tion against the Indians. It was the first thing of its
kind in that vicinity, and was occupied by the Barneys,
Higgins, Ingrams and others. It consisted of an in-
closure about eight or ten feet high, formed by setting
halves of small hickory logs side by side in the ground.
The specific inducement to the building of this as well
as of Forts Barney and Higgins, was the Herriman mas-
sacre in Lawrence county about the year 1809. None
of these defenses were ever attacked, the inmates sleep-
ing securely while two of their number stood guard by
night. On one occasion the sentries, Jeremiah Wood
and William Barney, deserted their posts, and took the
dogs that had been put out to watch, and went coon-
hunting. John Wood, the only survivor of the pioneer
family, lives on a part of the old place where his father,
John Wood, sr, settled. Joseph Wood, a grown son of
the latter, preceded his father to the county, but settled
a little later on the southwest quarter of section 30, twp.
1 north, range 12 west, and there, after raising a fam ily
of children, died.

In the spring of 1803 William Barney, who lived in
western New York, on the banks of the Genesee, sold
his small possessions for live stock, which he drove to
the Alleghany river and exchanged for a raft of lum-
ber, upon which he and his family floated down to the
mouth of the Wabash. He there disposed of the raft,
purchased a keel boat and pushed up the stream to
Ramsey's rapids, afterward the site of Bedell's mill.
The male members of the family struck through the
heavy forest to explore and select a spot for erecting a
cabin. They reached a beautiful stretch of land, cov-
ered with grass, ten feet high, and afterward known as
Barney's prairie. The Barney cabin was built shortly
after the Woods, near where the Friendsville academy
now stands. The family consisted of the father and
mother and nine children, viz.: George, William, Rich-
ard, James, Betsey, Jane, Sarah, Clara and Ann. With
Mr. Barney, or shortly after his arrival, came his three
sons in-law, Ransom Higgins, Philo Ingram and Wil-
liam Aldridge. In the spring of 1811 it was thought
necessary to build Fort Barney. It was a large in-
closure, protected by trees split and set in the ground,
with the bark out, the pointed tops being about twelve
feet high. It stretched from a point north of the semi-
nary to a considerable distance south of it, and was
sufficient to accommodate several hundred inmates. In
one corner of the inclosure was a log house, eight feet
higher than the palisades, with port-holes; a well now
marks its site.

XIX. Putnam continued. Chester married Elizabeth Baird, dau of John Baird. Chester & Elizabeth Putman had the following children:

1. Gilbert LaFayette Putnam who died during the Civil War.
2. Julia Putnam m Seth Gard
3. Edgar Newton Putname m Ellen Ayres, she died leaving one son, Noble Putnam
4. Samuel R. Putnam m Agatha E. Wienbach, one son, Karl has been born to then.

Nancy J. Putnam, daughter of Eber and Tryphosia Putnam married Henry Parmenter. Other Putnam's in the area:

1. Hayward Putnam m Caroline James
2. Marinda Putnam m J. M. Stewart
3. Patty Putnam m Joseph Ballard

XX. John Shadle. John was a farmer and carpenter who was a German, who came from Penn. in 1815. He had two sons when he arrived: Henry and John.

XXI. Therim Taylor. Benjamin Taylor came from Ohio in 1816. He brought with him as son, Therim (Theoron) and one or two daughters. There were two ministers by the name of Taylor in the area: Rev. Michel S. Taylor and Rev. William M. Taylor. History book shows that George S. Taylor married Mary Burgess and also Sarah Isabelle Kelso. Other Taylor's in the area:

1. Cornelius Taylor, early pioneer
2. Edward & Jeremiah, young men from Kentucky
3. R. Taylor m Palestine Walters
4. Mrs. John Taylor was the first interment, city of Grayville in 1 She came from White County.

XXII. Samuel, Leafy & Trifosa Putnam. Putnam material is listed under No.

XXIII. Olive & Hannah Chaffee. Other Chaffee's in the area:

1. Jarvis Dale married Francis Chaffee and also Patience Chaffee.
2. Onates Chaffee was a contractor
3. Relief Chaffee m Samuel Putman

For Elders.—William Ridgeley and Robert Johnson.
For Deacons.—Horace A. Woodward and John Higgins.

Charter Members.—William Clark, Horace A. and Sophia Woodward, Hiram K. and Polly Couch, William and Ann E. Ridgeley, Joseph and Sarah Gard, John Higgins, Andrew Knight, Ebenezer Couch, Lydia McMillen, Martha Jones, Sarah Russel, Nancy and Elizabeth Lewis, Maria Courter, Sarah Bryant, Phoebe Knight, Warren and Tamar Winders.

Elijah Goodwin was probably the first to preach the doctrine in the vicinity, preaching in Woodward's barn and old Uncle John Higgins' house, Moses Goodwin sometimes accompanying him. Morris Trimble and H. A. Haywood, the eccentric but gifted preacher, sometimes preached among them about this time. James Pool, present at their organization, continued to be their regular pastor until Preacher Ades came into their midst. The most, perhaps all of the charter members of the church, were converted under the preaching of Goodwin and Trimble, at the old stand, on Barney's Prairie. In addition to ministers mentioned before in connection with other places, this church has enjoyed the labors of F. M. Shick, W. H. Hardman, and W. N. Isbell. Beginning with twenty-two members, located in a village of churches in the midst of great opposition, they now number eighty. No more honorable or true membership can be found anywhere.

Adams' Corner Church.—We take the following statements from the records of the church. At a meeting held at Allen R. Jackman's on the fifth Saturday and Sunday in June, 1851, it was decided, for the convenience of that portion of the Barney's Prairie church, residing in that neighborhood, that a church be established in that vicinity.

XVI. George & Catherine Litherland.
George came to Wabash County in 1816, bring with him three children: William, Matthew and Mary. Other members of this family were:
1. Elisha Litherland m Alzina McF land.
2. Wm. C. Litherland m Catherina Wo
3. Wm. Litherland m Eliza Wood and were the parents of George O. who married Sarah J. Tite
4. Mary E. Litherland married G. W. McFarland
5. Joshua Litherland married Louis Broadel (Broedell)
6. Abner Litherland m Rachel A. Mah and had a son, Logan
7. Alexander Litherland m Laura E. Stoltz
8. Joseph Litherland
9. Hariet Litherland m L.D. Couch
10. Mary A. Litherland m Francis M. Crosson

XVII. Charles W. and Charlotte McNair.
Charles and his brother, John came f New York about 1815. John did not remain long. Charles was a farmer and carried on a tannery and curring business. Other McNair's in the area ar James, J. P. and Robert.

XVIII. William and Cynthia Courter. Wm. Courter was a Christian minister and the progenitor of the Courter family He came from Indiana. Other Courter' in the county were:
1. G. E. Courter m Elizabeth Compt
2. U. L. Courter m Flora Adams
3. W. F. Courter m Mary J. Fox
4. Mary (Underwood) Courter m Henry Thompson
5. Rachel A. Courter m Wm. McFarl
6. Maria Courter
7. William Courter, Jr.

XIX. Eber Putnam. Howard Putman and Ha nah his wife were from Mass. They w the parents of Samuel Putman. Samue wife was Relief Chaffey, they emigr ed to Indiana where their eldest da ghter, Tryphosia was born. They mov on to Illinois where their eldest s Sylvester Putman was born. Chesteri was the third of the five children.

the Collier church will hereafter be known as the Friendsville church. The house was completed in the winter of 1882, and dedicated by W. E. Black on the second Sunday in August, 1882. Here also Elder Black held one of his protracted meetings in which eighty-six were baptized, fifty-one of his converts were immersed in fifty minutes, in the Wabash in the presence of more than 1500 people, and is conducted by W. R. Couch. The church now numbers 160 members, and is in a very prosperous condition.

Elder James, a very excellent preacher and successful evangelist, now located at Olney, has labored for this church with much success.

The Lick Prairie Church.—This church was first organized in the year 1830 by Elder Joseph Wasson, of the old Christian Order, in the house of Adam Baird. Elijah Goodwin and Moses also did efficient service in establishing the cause at this place. John W. Baird, Adam, Samuel and Andrew Baird, Eli Moore, Thomas and William Hill, John Steward, the Brattens, Samuel and Ellen Putnam, with their wives respectively, were among the first members of this church. Their first house of worship was a log structure, erected one-half mile north of the present site in the year 1831. They occupied this house for fourteen years, when they erected another log house one mile south of the present site. The church was very prosperous during the occupancy of these houses, peace and harmony prevailing, and large numbers being added. Early in their history a Bible class was organized, out of which grew the Sunday-school, and has continued to be a regularly organized institution to the present time. In the year 1853 their membership had outgrown their old house, and Daniel Keen, Eli Moore and Samuel Baird were chosen a building committee for the erection of a new one, which they built, 35x50 feet. This was a union house, and occupied by the Universalists one fourth of the time. Elements so conflicting were not peaceful, and after twenty-eight years of confusion, the old house becoming unfit for use, it was pulled down, and in 1881, the year of failure in crops, a neat frame 28x40 feet, was built by the disciples and called the Garfield Memorial Christian Church, and dedicated by W. R. Couch.

The church now numbers seventy five members, and in their new house have taken on new life, and bid fair under the leadership of Albert Sapp, Peter Fisher and Nelson Woods to have at least a prosperous season.

Church of Christ—At Lancaster, Wabash county, and State of Illinois. The following is a record of a body of believers in the Lord Jesus Christ, coming together for the purpose of forming a church to be known as the Church of Christ of Lancaster, State and county aforesaid, on the third Lord's day in October, 1842. By mutual agreement the following named persons were chosen to act in the capacity of elders and deacons:

X. Job Pixley and wife. Job Pixley buil
the first house in 1818 on the pres-
ent site of Friendsville. He brought
his wife and three children from Cin
cinnati area. Children: William, Asa
and Abigail who married James Andrew
The Pixley family was originally fro
Alleghany County, New York. Later
children were Lewis and Isaac. Asa,
married Amanda Ingraham and had the
following children: Osman, Harrison,
Nancy Ann, Eliza, Asa, Jr., Pathenia,
and Caspar.

XI. Philo and William Ingraham (Ingram).
Philo was a son-in-law of William Ba
ney. Philo came to Wabash County wit
two sons: William and Daniel. Other
Ingraham's in the county:
1. Amanda Ingram married Asa Pixle
2. Anna M. Ingram m Dr. J. D. Treg
3. J. A. Ingram m Hannah M. Frair
4. Elizabeth Ingram m Robert Wood

XII. Mrs. Ransom Higgins was a daughte
of William Barney. He was from Penn.

XIII. Mrs. John Higgins was nee Julia
Kerscher. She was born in Berks Co.,
Penn and married John Higgins, Jan.
31st, 1833. John was a very devote
member of the Christian Church. They
had twelve children: Delia, Mary C.,
Daniel, Sarah A., Susannah, Judith,
George W., Nancy, Betsy, Maria, Ellen
and _____.

XIV. Mrs. William Brown. William Brown
was a native of Maine. Brown Chapel
was organized in 1836 at the house o
William Brown. William Brown was the
leader and steward. Services were he
in the Brown home until 1849, when t
society built a log church.

XV. Mrs. Levi Couch. Levi Couch came fr
Alleghany County, New York. He settl
in the area of Lancaster with a fami
of nine children: Ebenezer, Hiram,
Levi, Jr., Laura, Cynthia, DIAnthia
Sally, Samantha, and Betsy.

These have all preached for the Barney's Prairie church regularly, and for other of our churches in the county, and are and have been good, worthy men of the [illegible] Elder W. F. Black, the greatest living evangelist among our people, has held protracted meetings for this church in the past three years, resulting in 120 additions. In the meantime he has held three other meetings in the county at the following places, with additions as annexed: Mt. Carmel, twenty; Allendale, twenty; Keensburg, eighty-six. W. R. Couch also, the writer: "By the grace of God I am what I am," has labored in the county in this and Johnson and Marion counties, Indiana, and my readers all know me.

Coffee Creek Church.—Daniel Keen having settled on Coffee Creek a church was organized in his house on Saturday before the fifth Sabbath in August in the year 1819, consisting of seven members, viz.: Thomas Thompson, Nancy Thompson, Daniel Keen, Polly Keen, Wm. Arnot, Eli Reed and Dennis Sayles. This church has been fairly prosperous, and from its organization has scarcely ever been without regular monthly preaching. It may as well be mentioned here that it is the custom of all our churches to meet every first day of the week for exhortation, prayer and breaking the loaf.

The church has enjoyed the teaching of Joseph Wasson, Elijah Goodwin, James Vood, William Courter, Jr., Caroline Ade, James M. Millen, James Hall, Alfred Flower and his sons, Erastus Lathrop and W. R. Couch. Alfred Flower is a self-made man, a fine speaker, a successful preacher, a wonderful historian and during his long life has given himself unreservedly to the cause of Christ. In this church none are more esteemed than he. Dr. Bristow also as a minister and Christian physician, as eminent worker in the Sunday school and temperance work, is worthy of personal mention. Elder Lathrop also was one of God's true noblemen, and one of our best and most deserving preachers.

Personal mention of members.—Among those who have passed on before, James Ashford, Alexander Compton and Joseph Ballard in connection with Daniel Keen will ever be remembered as standing among the pillars of the church. Among the living, Baker Keen, large-hearted and capable, has been the strong stay of the church, and its ruling elder for twenty-five years, and his house the preacher's *home*. Having the confidence of the people, he has been called to represent his district in the State Legislature. William Keen, now associated with Baker in the government of the church, is zealous to a fault and liberal. Through their efforts a neat and commodious house of worship has been erected in the pleasant village of Keensburg at a cost of $2000.

VI. Seth and Mary (Brdwn) Gard. One of the most prominent settlers of 1813 or '14 was Seth Gard, who came from Ohio, and permanently located in what is now Lick Prairie precinct. The locality where he settled was known as Gard's Point and a post office was established in that name. Judge Gard was a man of great force of character and he was endowed with more than ordinary ability & judgment. He represented Edwards county in the Territorial Legislature, which position he held until the admission of the State in 1818. He was a member of the Constitutional Convention at Kaskaskia, in 1818. Seth Gard was a New Light minister. Seth Gard died July 25, 1845 and is buried in Gard.Cemetery beside Nye Chapel. Children born to Seth and Mary Gard were: Susan Gard wife of Jarvis Fordyce, Ruth G. Gard wife of Ephraim Armstrong, Amelia Gard wife of Charles McNair, Benjamin Franklin Gard married Mary Bratton, the twims, Reason and Justus married Sarah Mills and Anna Cman respectively, Anna Gard married a man by the name of Eaton, Phebe Gard was the wife of Joseph A. Compton, Hiram Gard's wife was Louise E. and Joseph Gard, the youngest of the children married Sarah _____.

VII. James & Susan Fordyce. James and Jarvis seem to be the same person. He came from Indiana and married Susan Gard in 1815. James was the first clerk in the Barney Prairie church.

VIII. Joseph and Abigail Preston.

IX. Jerry Ballard and wife. Jerry is not listed in the history book, Jerry could be a nickname. Joseph Ballard came in 1822 with his wife and three children: Ira, Asiel, and Jeremiah. Mr. Ballard was a minister of the New Light persuasion. Other Ballard's in the Wabash County Area:

1. James C. Ballard m Mary Goodall
2. Quincy Ballard m Melissa Gard
3. James Ballard m Clar Barney
4. Annis Ballard m James Leed
5. Reb.(Brumfield)Ballard m Wm.
6. Rosaline Ballard m Harvey Br
7. Sarah Ballard m Justus Joach
8. Cyntha Ballard m.BENJ.Wi

Joseph Wood, jr., belonged to the second generation. Capable in means and natural ability, pure in heart, sweet-spirited in life—a pillar in our Zion—he fell early at his post. We mourned his loss, feeling that scarcely one could take his place. But the Lord gave us another in the person of his brother Ira, whose soul was touched with the melodies of a better life; and feeling at the same time the solemn responsibilities of the hour, he became at once an efficient ruling elder and sweet singer. For volume and melody of voice combined, as a leader in song among the hosts of Israel, Elder Ira Wood has never been excelled in Southern Illinois. His active Christian life extended through a period of about fifteen years, which was also the period of the church's greatest prosperity. Who can estimate the power of sanctified song when coupled with an earnest effort to bring the energies of the soul into submission to the will of God? Others might well be mentioned, but space will not permit. The church has a neat, commodious house of worship erected on the site of the old Stand. The present membership of the Barney's Prairie Church reaches two hundred. Eld. James Pool, their first pastor, was a godly man and excellent teacher,—labored extensively at home and other points at a great sacrifice, and at the last fell asleep in the bosom of the church, beloved and loved by all.

PERSONAL MENTION OF MINISTERS WHO HAVE LABORED FOR THE BARNEY'S PRAIRIE CHURCH.

William Courter, Sen., the earnest worker and eloquent preacher. Elijah Goodwin, the silver-tongued orator and mighty in the Scriptures,—the peer of any, perhaps equalled by none. And Moses, also, his brother. Cornelius Ades, a most exemplary man—a good reasoner, who did great good for the cause.

William Courter, Jun., a native of Wabash county. Possessing a limited education, but with a soul full of faith, he has labored unceasingly, and none has been more serviceable to the church. His appeals as an evangelist were all but irresistible, and thousands have been brought into the fold through his efforts.

Eld. James McMillen, a product also of our county, prudent, cautious and correct,—a systematic reasoner, a true man of God, reasonably successful as an evangelist, has left his impress upon the church for good. Elder W. B. F. Treat, the eloquent preacher, the logical expounder and irresistible debater, now living in Bloomington, Ind., has also represented his district in the State Senate and been. Alexander Wells, an excellent teaching preacher. Thomas M. Wiles, a very efficient and successful evangelist and teacher,—a great worker, and a favorite with many. Bro. Wm. C. Black has also labored with success and is counted by all as one of our strong men.

SOME OF THE CHARTER MEMBERS ARE:

I. James & Angelina (Keen) Pool. James was born in Vermont, June 12, 1791 and Angelina was born in Hamilton Co. Ohio, Dec. 29, 1791. They are both buried in Friendsville, Ill. There were nine children: Lemon P., Mary S. Inhann, Orange W., Lorenzo, Elhanan, Ninian Pinion, William Horace, and Chester D.

II. Peter and Jemima (Gard) Keen. Peter was born in New Jersey, 1756 and di 1840 Wabash Co., Illinois. Jemima Gard was the daughter of Gersham an Phebe (Huntington) Gard. They were married in the Hamilton County area of Ohio, Sept. 10,1789 by Judge Joh Cleves Symmes. Both are buried in t Friendsville Cemetery. Peter was a Rev. War Soldier from Pennsylvania Service records. There were eight children: Angelina, Daniel, Hannah Dennis, Ira, Edwin, Shulamite and Asenath.

III. Joseph Wood, Sr. & wife, Leah. Joseph Wood was born in England. was brought to Edwards County in The family settled a few miles so east of Albion. Joseph farmed in new home area and raised a family eleven children of which six are ed: Thomas, Rebecca Rude, Henry, Martha Tribe, Joseph Albert, and mond Owen.

IV. Enoch and Daniel Greathouse. Er lived in West Salem and took Loi Wright as his first wife and Rac Whittaker Walser as his 2nd wif came from Germany and located i tucky, then to Illinois in ca.1 with four children: Enoch, Jr., Rachel, Leah, and Isaac.

V. Jacob Shadle and wife. John Sha German came from Pennsylvanis He brought two children, Henry John; he was a carpenter, and to be the only man who could r wheat.

The principles of the Reformation were first fully unfolded to the people of Wabash county in the year 1834—the first sermon being preached in the brick schoolhouse north of Friendsville by Morris Trimble, a very fearless and talented minister of the Gospel. From the first, Elder James Pool and Elder William Courter accepted fully the issues involved; so that by the year 1836, with the help of additional visits from Eld. Trimble, almost the entire church had been carried over into the Reformation, peaceably and quietly in the spirit of the Master, for the union of the people of God upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. From this date we read in the church record that individuals as of old received the fellowship of the church upon the confession of their faith in Christ, and baptism into the name of the Father, Son and Holy Ghost.

Their first house of worship was erected one-half mile east of Friendsville, in which also schools were taught. For a great many years their meetings have been held in a beautiful grove one mile east of Friendsville, familiarly known as the Stand, where they hold their meetings in the open air, in the shade of the trees in pleasant weather, at other times in the neighboring school-houses and dwelling houses, until the erection of their permanent house of worship about the year 1845. In those days, at their big meetings, when many had come from a distance, it was the custom of George Litherland, John Beckman and Ira Keen in particular, to give a general invitation to the whole assembly to accompany them to their homes, for food and provender for themselves and their horses. During these times, in a two days' meeting, it was common to get away with a large hog, a dollar's worth of sugar and coffee each, and other things in proportion, at Ira Keen's. The women, sometimes so anxious and hurried in the preparation of refreshment for others, as to return to afternoon service forgetting to eat a morsel themselves.

This has been given me as an actual occurrence in the experience of the Widow Charlotte J. Wood, daughter of Ira Keen, sometimes feeding fifty and sixty people. Among the honored members of this church, worthy of mention, Bro. Ira Keen and Aunt Nelly will ever be remembered by the public as big-hearted and hospitable souls, who fed the people and went very far towards supporting the ministry. Daniel Keen, also, intelligent, public-minded, liberal, capable and spiritual—one of the best men it has ever been my privilege to know—was not only a member of this church in its infancy, but afterwards, also, for many years.

Joseph Ballard, the quaint old farmer-preacher, godly in spirit, seemingly everywhere present ready to lend a helping hand to the cause. William Ingraham, who by his godly walk and holy conversation—his desire that all should be at peace among themselves—his aptness and skill in the settlement of difficulties—won for himself the soubriquet of peace-maker. "Blessed are the peacemakers, for they shall be called the children of

---

WILLIAM BARNEY'S FAMILY.

The family consisted of the father and mother and nine children, viz.:

1. George
2. William
3. Richard
4. James
5. Betsey (Elizabeth) m Jeremiah Ballard
6. Jane m John Compton, eldest son of Levi Compton
7. Sarah (Sally) m Joseph Robertson
8. Clara m James Ballard who were the parent's of Quincy A. Ballard
9. Ann

Shortly after Mr. Barney's advent here, his three sons-in-law moved into the settlement.

1. Ransom Higgins
2. Philo Ingraham
3. Wilbour Aldridge

Material taken from the old, "HISTORY of Edwards, Lawrence and Wabash Counties, Illinois." by Margaret R. Corbet 904 State St., Larned, Ks. 67550

WABASH COUNTY.

CHRISTIAN CHURCH.

BY REV. W. R. CROUCH.

In giving a sketch of the Christian Church in Wabash county, Ills., it will be necessary to go back to the organization of what is now known as the New Light Church,—inasmuch as their first teachers were imbued with the principles of the Reformation, having heard Walter Scott in Ohio, before coming to this county. And on this account, when the principles of the Reformation began to be fully unfolded by Morris Trimble, the members of the old order, almost without exception, accepted the teaching of the new, and there was really no division—but a continuation of the same membership, the same organization, the same discipline,—the Bible as the rule of faith and practice. Simply accepting the additional doctrine as Bible truth, that with proper heart preparation, immersion is to the penitent believer for the remission of past sins.

BARNEY'S PRAIRIE CHURCH.

The first Christian Church in Wabash county, Illinois, was organized in the year 1816, on the east bank of Crawfish creek, under the spreading branches of a white oak tree, on what is known as the Eli Wood Tract of Land. The tree is still standing and vigorous to this date. The organization was effected under the direction of Elder James Poole and William Kinkade. This was a central place between Barney's Prairie and Timber Settlement.

This also was the first church of the old Christian order in the county. There is in the possession of the church a very complete and satisfactory record of names, organization, church meetings, church discipline, etc., from the beginning to the present time. Their discipline shows a great reverence for the Word of God, and a commendable determination to square their lives by the divine rule. The Barney's Prairie Church has been the source of Christian Churches in Wabash county,—as, in the organization of almost every other, they have drawn upon her for members. Some of the charter members are: James Pool, Angelina Pool, Peter and Jemima Keen, and Daniel their son, of sainted memory, Joseph Wood, Sen. (the first deacon), and Leah his wife, Enoch and Daniel Greathouse, Jacob Shadle and wife, Seth (the first elder) and Mary Gard, James (first clerk) and Susan Fordyce, Joseph and Abigail Preston, Jerry Ballard and wife, Mrs. Barney, Job Rixley and wife, Philo and William Ingraham, Mrs. Ransom Higgins, Mrs. John Higgins, Mrs. Wm. Brown, Mrs. Levi Couch, George and Catharine Litherland, Charles W. and Charlotte McNair, William and Cynthia Courter, Eber Putnam, John and Henry Shadle, Therin Taylor, Samuel, Leafy and Trifosa Putnam, Olive and Hannah Chaffee, Ira Keen and Priscilla Wood. In 1819 the record shows a membership of 71; in 1823, of 103; showing a steady and healthy growth.

The honor of making the first permanent settlement in what is now Friendsville precinct belongs to John Wood, who in the spring of 1809 came from Barren Co. Kentucky, and put up a small hickory cabin. His cabin completed, he returned to Kentucky, and in the fall brought hi family, consisting of his wife and seve children: Alexander, Jeremiah, Eli, Joh Mary, Betsy and Martha.

The organization was effected under the direction of Elder James Pool and William Kinkade. James Pool had worked in the original 'New Light Church' in Waba County, Illinois. James Pool came with his brother, William Pool from Hamilton County, Ohio in 1815. Other Pool's in the Wabash Co. area, probably descendan of James and William, are:

1. John Pool
2. Thomas Pool
3. Alice A. Pool Denham
4. Lelia Pool Samoniel
5. Mildren Pool McClintock

William Kinkaid was appointed a county commissioner when Wabash County was fo ed from Lawrence County. Elder Kinkaid and B. McCorckle conducted the first re igious services among the pioneers, bot belonging to the 'New Light' persuasion now commonly known as Campbellites or Christians. William Kinkaid was a Chris ian minister, and was the first to prea in the old Spring Hill church. Other Ki kaid's in the area:

1. Albert Kinkaid
2. Ealsa Kinkaid Miller
3. George W. Kinkaid
4. Hugh Kinkaid
5. Samuel Kinkaid

1682.

COMBINED HISTORY

OF

EDWARDS, LAWRENCE AND WABASH

COUNTIES, ILLINOIS.

WITH ILLUSTRATIONS

DESCRIPTIVE OF THEIR SCENERY

AND

Biographical Sketches of some of their Prominent Men and Pioneers.

PUBLISHED BY

J. L. McDONOUGH & CO.,

PHILADELPHIA.

CORRESPONDING OFFICE, EDWARDSVILLE, ILL.

1883.

1912 year Book
Friendsville, IL.

Material compiled about
People Associated
with the
BARNEY PRAIRIE CHRISTIAN CHURCH
in
WABASH COUNTY, ILLINOIS
for the purpose
of
Genealogy Research

Margaret R. Corbet
904 State Street
Larned, Kans 67550
May - 1985

COMMITTEES

PROGRAM

Albert Wood
Bessie Thrapp
Clairebelle Buchanan
Jessie Price

HISTORY

Susie Wood
John Wood
Etha Risley
Nora Schrader
Sarah Wood
Nell Price

HOSTESS

Leota Shepard
Clara Howe
Beulah Litherland
Goldie Harris
Elva Frick
Jennie Couch
Etha Risley
Mildred Swatsley
Mabel Marx
Pearl Risley
Velma Cash
Brenda Cummins

PUBLICITY

Harold Newsum
Imogene Newsum
Earl Lytle
Jerry Lytle
Imogene Thrapp
Floyd Thrapp
Mildred Glenn
Charlotte Risley
Emmett Risley

GROUNDS

Milton Risley
Wilmer Risley
Stanley Price
Emmett Couch
Ed Frick
Hubert Price
Barney Swatsley

MEMENTO DISPLAY

Alicia Moyer
Mary Moyer
Emmett Risley

MEMBERS WHO ARE ILL:

Minnie Price
Pearl Newsum
Florist Thrapp

Litany of Dedication of James E. and Florence Beesley Moyer Memorial Fund

AN ACT OF REMEMBERING

LEADER: "For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another." Galatians 5:13.

To the memory of good and faithful servants, James E. and Florence Beesley Moyer, who living and proclaiming the Gospel of Jesus Christ, in their great love, used their freedom, their talents and their living time, to help their fellowmen discover the good Way of Life.

RESPONSE: We dedicate this memorial fund.

FOR SERVICE TO CHRISTIAN EDUCATION

LEADER: "If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free." John 8:31, 32

For the assistance of young men and women who search in truth for new revelation and freedom for their lives. May they be challenged to a deeper search for truth; may they be called to a renewed sense of discipleship; may they cherish their freedom, determining to pass it on unencumbered to future generations.

RESPONSE: To assist worthy students we dedicate this scholarship fund.

TO THE GLORY OF GOD

LEADER: "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and place it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men that they may see your good works and give glory to your Father who is in heaven." Matt. 5:14, 15.

That the glory of God through His church may shine unimpaired; that the salvation of man through the life, death and renewed life of our Lord may be proclaimed; that the gospel may live more abundantly and be carried more thoroughly to all corners of the earth.

RESPONSE: We dedicate the James E. and Florence Beesley Moyer Memorial Fund.

IN UNISON: Now, Eternal God, accept us as thy servants seeking to affirm the saintliness of a faithful minister and his helpmate.

Grant us the insight that makes our tribute not merely coins with the imprint of Caesar but a tribute dedicated to the ongoing of Thy Kingdom. May thy spirit dwell in all of us richly. Thy spirit with us, may we be instruments in causing this congregation and sister congregations to reflect thy glory, seeking always the way, the truth and the light of our Lord, Jesus Christ. Amen.

WORSHIP SERVICE

10:30 A.M.

July 20, 1969

Rev. Earl C. Lytle, Minister

Call To Worship
Song - Sound the Battle Cry ---------- No. 420
Prayer Hymn - Have Thine Own Way ---------- No. 386
Pastoral Prayer
Announcements
Communion Hymn - Near to the Heart of God ------ No. 363
Lord's Supper
Solo - Miss Bonnie Hocking
Sermon - Acts 1:1-14 - This Same Jesus
Hymn - I'll Live For Him ---------- No. 350
Benediction

150th ANNIVERSARY SERVICE

1:30 P.M.

Albert Wood, Chairman of the Church Board, Presiding
Organ Prelude - Mrs. Bessie Thrapp
Song - To God Be the Glory ---------- No. 241
Scripture
Prayer
Solo - Mrs. Mary Susan Wood
Introductions and Memories
Song - The Little White Church in the Grove
Dedication of James E. and Florence Beesley Moyer
Memorial Fund - Harold K. Adams, Vice President
for Development, Eureka College
Solo - Miss Patty Frick
Address - Miss Edna Poole, Edmonton, Oklahoma
Song - The Church's One Foundation ---------- No. 164
Blest Be The Tie That Binds

Barney's Prairie

CHRISTIAN CHURCH

(Disciples of Christ)

One Hundred Fiftieth Anniversary

1819 - 1969

This program presented by Mrs. Clara Howe in Memory of

Elder Thomas Howe and Elder M. E. Glenn.

7-7-'69

Bro. Homer Cole
Pendelton,
Ind.

Dear Bro. Cole:-

Sunday July 20 we celebrate the 150th anniversary of Barneys Prairie church. We extend a very cordial invitation to all ministers that ever filled the pulpit here, along with their families.

We expect Miss Edna Poole to be on the afternoon program. She is a returned Missionary, and a great granddaughter of Bro. James Poole, the first minister to preach for this church after it was organized July 17-1819. We also expect Harold Adams from Eureka to be here.

We hope this date will fit into your program so you can attend. You will be most welcome. We are expecting a great day, along with a good basket dinner at Noon.

Yours Very truly
Barneys Prairie church

Barney's Prairie Founded in 1819

By PHIL JEFFRIES

Barney's Prairie Christian Church, eight miles north of Mt. Carmel, Ill., is less than seven years away from a sesquicentennial celebration.

The rural church, oldest active congregation of the Illinois Disciples of Christ, was founded July 17, 1819.

A second Christian church was organized in the Tri-State just six weeks later. This one was then called Coffee Creek church, near what is now Keensburg, also in Wabash County. Chartered with seven members, the church went along for 63 years, then moved into the village of Keensburg. Today it is the Keensburg Christian Church, and the second oldest such congregation in Illinois.

Between 1820 and 1827, five more churches were started in southeastern and eastern Illinois, two of which exist today. Weathering the changes in modes of living and the shift away from the farm were Little Prairie, near Albion, and Little Grove, Edgar County, west of Terre Haute, Ind. Alan Emmerson of near Albion led the movement which was then called "the Christian Connection," and which led to the formation of a congregation in 1823. In 1837, according to George Emmerson, grandson of the above, "they merged with the present Little Prairie Christian Church."

He also noted, according to E. L. Dukes' "Yester Years in Edwards County," that in about 1827 Amos Willis, a native of Kentucky, began to preach the doctrines of Alexander Campbell and Barton Stone. He is given credit for probably being, with Alan Emmerson, one of the prime movers in the Christian movement there.

Elijah Goodwin, a prominent Hoosier minister, came to Albion in 1841, and the Albion Christian Church was organized Aug. 4 of that year.

Elder Willis also had a hand in the organization of the New Hope or Bon Pas Church, in about 1838. It was on the west bank of Bon Pas Creek, about 2½ miles north of the village of Browns.

The congregation later was absorbed by Bone Gap, Browns and Albion churches.

Sugar Creek Christian Church was organized July 13, 1843, with a neat frame church being erected some six years later.

Barney's Prairie Church as it looked prior to 1900, with separate entrances for men and women, the custom in the period after 1843.

Indiana Church Started in 1798

Disciples of Christ, commonly called Christians, have been in Indiana since the tag end of the 18th century.

First congregation claimed by the Disciples of Christ in Indiana, the official state association, was formed, according to its records, as the Church of Christ on Owens Creek, Knox County, Illinois Grant.

Founding date was Nov. 22, 1798.

It was constituted on the principles of the Baptist Confession since at that time there was no Christian church as we know it today.

Soon afterwards, the congregation obtained a grant of land near Silver Creek, and re-located as the Silver Creek Christian Church. Prospering for a while, the church was split in 1829, with both factions declaring to be the Silver Creek Baptist Church.

One of the two bodies endured as a Christian church, and was known thereafter as the Stoney Point Christian church.

Blue River Baptist Church, founded in 1810, south of Salem, Ind., changed in 1819 to call itself either Church of Christ or Church of God.

Moving over to Orange County, first Christian connection congregation there was formalized in 1819, with

The congregation later was absorbed by Bone Gap, Browns and Albion churches.

Sugar Creek Christian Church was organized July 13, 1843, with a neat frame church being erected some six years later.

The name was later changed to Marion Church, after the now forgotten town of Marion, in the extreme northwest corner of Edwards County.

The town itself was platted and surveyed in 1836, perhaps the worst site anyone could have picked. It never consisted of more than a few homes, a blacksmith shop and one store, and was declared legally dead in 1893.

During the 1830s, reports "The Disciples of Christ in Illinois," a pamphlet prepared for the centennial state convention in 1950, expansion of the movement resulted in a band of churches from Edgar to McDonough and from White to Pike counties. The band runs norhtwest from the Wabash River to the Missouri.

The Disciples started Southern Illinois College in Carbondale in 1866, turning it over to the state as a normal school three years later. The institution today, of course, is Southern Illinois University.

Salem, Ind., changed in 1819 to call itself either Church of Christ or Church of God.

Moving over to Orange County, first Christian connection congregation there was formalized in 1819, with Joseph Hostettler as organizer. Nominally Dunkard at first, the church was recognized as a Christian body by 1839.

Elijah Goodwin, originally a Methodist, settled near Washington, Ind., and was ordained as a Christian circuit preacher in 1825.

He served Daviess, Posey, Gibson, Vanderburgh, Warrick, Dubois, Martin, Orange, Crawford, Lawrence, Brown, Monroe, Owen, Putnam, Vigo, and Vermillion counties in Indiana, and Edgar, Clark, Crawford, and Wabash in Illinois.

He had seven meeting places, two in Posey, one each in Gibson, Daviess, Orange, Crawford, and Lawrence County, Ill.

Mariah Creek Baptist Church, organized in 1809, mothered three Christian churches in the 1830s. They were Bruceville Christian, 1832, and Mariah Creek and Vincennes, both 1833.

Melissia Van Burcum married my Grandfather Salem Steele in 1856

Catherine Steele Jones Roy

My mother Daisy Steele Jones

My grandmother Melissia Van Burcum was born before marrying Salem Steele in Henderson Ky in 1856

Salem Steele of Melissia Van Burcum

IN CELEBRATING THIS

Thanksgiving Day 1962

TAKE TIME TO COUNT YOUR BLESSINGS

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Serving Every Creed Since 1864

ILLINOIS--BARNEY'S PRAIRIE CHRISTIAN CHURCH

BARNEY PRAIRIE CHURCH MARKED 135TH BIRTHDAY

Church Near Allendale, Ill., Had Its Beginnings at "Stand"

Barney's Prairie Christian church near Allendale, Ill., said to the oldest Christian church in the state of Illinois, celebrated its 135th anniversary on July 18.

The church history, actually began on July 17, 1819, when settlers on that fertile prairie met under a huge tree—probably one of the majestic oaks that William Barney found so inspiring when he brought his wife and nine children there from New York in 1808—and made their plans of organization.

Seth Gard was chosen as elder, Joseph Wood a deacon and Jairus Fordyce was the first clerk. James Pool was the first minister. They were all men of much ability. Gard was, in 1814, a member of the Third Territorial Legislature and in 1818 he served as a member of the convention that framed the constitution of the State of Illinois.

A "stand"—a wooden platform surrounded by seats made of split logs hewed smooth on the flat sides (and undoubtedly more substantial than comfortable)—was erected in a beautiful grove. Here the little congregation worshiped when weather permitted, meeting at other times in a house and frequently in a barn, until 1843, when a frame chapel was built.

March of Progress

That little church, too, saw the march of progress. Lighted with tallow candles until 1862, the congregation then installed kerosene lamps—the first country church in Wabash county to do so. Gas lights made their appearance in 1874, when the church was remodeled. Because money was scarce, four young men of the congregation offered to haul material from Hazleton, Indiana—fording both the White and Wabash rivers to save ferry fees.

The church served its community well for many decades. And then, in 1932, the light plant exploded and the building was too badly damaged for use. Services were held in a nearby school until in 1933, when the church was rebuilt—the project including an addition to the rear of the building, a basement in which were a furnace, kitchen, stage, and Sunday school rooms, and electric lights all over the building. Expenses were paid through the "God's Acre plan" which even included a setting of eggs from which one little girl raised chickens and gave the money they brought when sold.

Always missionary in spirit, Barney's Prairie church has given J. E. Couch and W. R. Couch to the ministry and Ivalu Andrus to the mission field. Many great preachers have served the church, among them Elijah Goodwin, Morris Trimble, Ben Franklin, Zach Sweeny, W. F. Black, W. B. F. Treat and T. M. Miles, who came as evangelists. As pastors the congregation has had James Pool, William Courter, James McMillan, W. R. Couch, Lee Tinsley, C. W. Freeman, W. W. Weedon, Verner Murray, Duncan McColl, Herschel Conley and J. E. Moyer, who has been the pastor for over 25 years.

Descendants Carry On

But no name is more revered in church history than that of Joseph Wood, the first deacon. His descendants have carried on in Christian spirit through the generations. O. H. Wood, a grandson, was an elder for 50 years and his, C. J. Wood, served as elder for 30 years. A. R. Wood, a great-grandson, is a member of the church board now; a great-granddaughter, Mrs Nora Schrader, is president of the Women's Missionary Society; and two other great-granddaughters, Etha and Charlotte Risley, are active in the church.

The first Sunday school was organized around 1859, with Ira Wood, a son of Joseph, as first superintendent, and Ross Schoaff as secretary.

Barney's Prairie church may well be called the mother of the nine other Christian churches in Wabash county for, according to the pastor, Rev. Moyer, at least half of the charter members of each came from Barney's Prairie congregation to join the church in their own community.

These churches are: the Coffee Creek Christian church, organized in 1819 at the home of Daniel Keen and moved in 1882 to Keensburg where it became known as the Keensburg Christian church; Lancaster Christian church which was organized as Round Prairie church in 1842 by Maurice Trimble; Adams Corners Church of Christ, organized in 1851 by William Courter; Mt. Carmel Christian church, organized in 1862 by D. D. Miller; Antioch Christian church, organized in 1886 by Logan Gillespie; Allendale Christian church, organized in 1891; Bellmont Christian church, organized in 1896; and Maud Christian church, which was organized in 1896 by G. W. Morrell.

Vincennes, Ind.,
Sun-Commercial
August 1, 1954

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Illinois - Barney's Prairie Christian Church MAR 1

March 9. 1970. ~1920 - Fremont Dr. Anderson, Ind.
-46012-

Dear Mrs. Usetton: Thanks for your prompt reply and kind expression of interest in my work of trying to probe into the early history of the Barney's Prairie Church. Of succeeding pages, following the ~~five~~ first five that I now have - are of the same pattern - Except for the head - count of members - and members deceased - not a great deal may be learned.

However as Cynthia Couch was my gt. grand mother and Jemima Keen a close relative on Mothers line of decent - and Joseph Wood - my gt. Grandfather - are recorded as having died in 1820 - and 1822 respectively - that is Couch and Keen in 1820 - and Wood - 1822 Also Mary Barney - deceased in 1820 - she was a sister to Joseph Wood. who went to the Wabash area - first known as Edwards County - ~~→~~ to "Spy out" the land on orders of his father John Wood of Barren Co. Ky. in 1808 — those pages were revealing in that respect.

You will observe that dates - presumably of the minutes of meetings are not given consecutively - indicating as having been written from memory or as communicated to the secretary - who may not have been present at the meeting.

I am enclosing $7.50 for which send me 25 Pages selected — from such records as are given up until the year 1880 — which was about the year that my Father - Eld. W. R. Couch while attending Butler University to attain his D.D. - and residing at

Greenwood with his family - and preaching one half time at the Greenwood Church - was called by the old home Church at Barney to preach there - and moved his family back to Barney Prairie to his and Mothers farm home - 3/4 mi. South of Barney Prairie Church. - in about the year 1880.

I was born at Greenwood July 29, 1877 - and remember Eld. W. F. Black assisted by Eld. C. C. Carpenter and my Father holding meetings at Barneys P. and making our home headquarters. I was 7 or 8 yrs. old - and remember Bro. Black as a portly jolly - and a great friend of children. I remember Carpenter as tall and handsome and friendly but in children's play with my brother - we vied with each other as to which would "be Bro. Black". I remember nothing of the meetings except that great numbers of people joined - and distinctly remember my Father walking into the waters at the shelving - gravelly shore of the Wabash River at Crites Ferry, and baptising many people.

The waters then of the Wabash were clear and the banks - sandy or gravelly - now the waters are murky, and the beaches and gravelly shores are covered with several feet of fresh sediment.

Please select pages from 1880 to 1885 - to reveal what went on at Barneys Prairie and who was clerk - in those years. Mc Naughtons Tri. County History contains a 4000 word record or report on Barneys Prairie and some 12 other Churches in Wabash Co. from about 1882 to 1885.

Thank you in advance for work of selecting pages at random of records from 1822 - to 1885 - Such pages which report

meetings when as if certain men preached
or held meetings - protracted or otherwise -
held in homes - school houses - even barns -
and at the "Stand" in an oak Grove one mile
east of Friendsville - donated by Ira Keen - when
the building of the church in 1832 (I think)
The minutes should reveal some stirring
meetings held at the "Stand" - which consisted of
a rough platform on which was mounted a pulpit -
and seats out front for the people - consisting of
logs split in half - with the flat side up - and
presumably (?) splinters removed. It is a tradition
that many many people - from far and near -
attended meetings at the "Stand". People joined at
Barneys Prairie - who went out to organize other
churches in Wabash and adjoining Counties, causing
Barneys Prairie to be called the "Mother Church"
Minutes of meetings over the years should
reveal preachers who held meetings - and members
active in church activities. I have written several
articles of heads of families - John Woad - Peter Keen, Enoch
Greathouse, Levi D. Couch & William Barney from whom
the Church, prairie and Fort at Friendsville was named &
Wm Higgins - father of Cynthia - Levi's C. wife, John Higgins
brother of Wm Higgins - and Ransom Higgins son of Wm
and brother of my great Grandmother - Cynthia. Ransom was a
builder of gristmills (water powered) and builder of bricks & churches & homes.
The Enoch & Higgins migration - 1816 consists of some 27

The John Wood migration from Kentucky about 30 p.
One of the Last Town of Palmyra - located in about
1798 as a fur traders post - developed in to a town
of 1200 - and County Seat - devastated by milk-
sickness and utterly discreted in 1920 - or There-
about - The Peter Kelen and Enoch Greathouse,
Ezra Compton and Wm Joshua Jordan characters
are blended in with other articles - As are the sketches
of Wm Barney, Seth Gard and Ransom Higgins.

Naturally I am sort of obsessed in finishing
the several accounts or stories - and of Barneys Prairie
while I still may. (If God spares me)

The several family stories, or accounts and of
the Barneys Prairie Church - resemble, in a manner, the
Children of Israel's journeying into the promised land.

Pardon me for writing at length - but I
felt that thus writing might help in selecting
the pages of the History that you have. I think
it is of interest to have the pages from 1880 to
1885 - reveal who was clerk at that period - and
what was recorded in the Barneys Prairie minutes. Of
course I have the three County Histories containing my
Father's 4000 word article - but wish to confirm it with
the Barneys Prairie clerks report of meetings etc. if any.

Thanking you in advance - and for your
kindly interest expressed.

Very Sincerly, John S. Hoosh.

P.S. Again I ask you for clearance in my writing so at length.
but I felt that so writing might give you some help in
selecting information revelant to my purpose. J.S.H.

Kee Rodgers
7200 SW 83d St Plaza
Apt E 211
Miami, FL 33143

Dear friends,

I have enclosed a picture for you that you will certainly want to keep for your vast history. I have a question, Is the book that is being held by Orange Washington Pool the Barney's Prairie Log Book.

The Barney's Prairie Christian Church Log Book is in your hands dated 1819 and contains the early days of this Wabash Co, Illinois church, said to be the oldest Christian Church in Illinois and is truly existing as I attended service there some 4 yrs ago. My ancient grandfather Elder James Pool settled Wabash County, Ill in 1815 and was the founder of this church being called today "Barney's Prairie Christian Church Disciples of Christ" and is located somewhat north of Mt Carmel, Ill in northern Wabash Co.

The photo enclosed is the son of Elder James Pool being Orange Washington Pool. He was born Mar 4, 1822 in Friendsville, Wabash Co., Ill and died Feb 25, 1884 in Berryville, Illinois from fall from his layloft. He is buried with wife, Louisa M Smith at the Shilow Cemetery near Berryville.

Perhaps you cant tell but would be interested to see if comparing this photo with the Log Book mite tell us if the book he is holding is in fact the log book. I suspect it may be, me never seeing the log book which you have. It does not appear to be a bible and thus have always thought it just might be the Barney's Prairie Log Book.

Sincerely, Kee

You may keep the picture.

I most certainly will visit you sometime in the future. In the mean time, I would like to hire for pay, a perso to professionally and accurately transcribe this log bo Please quote and I will pay in advance.

Carmel. There were fifteen charter members. James H. Dinnel and A. B. Denham were chosen elders, and W. B. Stewart, deacon.

The first chapel was built as a union house in 1870, but in 1886 the legal title passed to the Christian congregation.

A. B. Denham, an efficient elder for twenty-six years, was recently lost by removal. James Deputy is clerk.

Barney's Prairie (Allendale).

Organized 1819, by James Pool; present membership, 140; value of property, $1,350; Bible school began 1860; present enrollment, 110.

William Barney, with his family, left the banks of the Genesee River, in New York, in 1808. They came by raft down the Ohio River to the mouth of the Wabash. There the raft was sold and a keel-boat bought. In this they pushed upstream to Ramsey's Rapids, afterward the site of Bedell's Mill. This was eight miles up-river from the site of Mt. Carmel. His family consisted of Mr. Barney, his wife and his twelve children and three sons-in-law. (See Chap. II.) The male members of the family struck out through the forest to find a place on which to build their cabins. They reached a beautiful stretch of land, covered with grass ten feet high, and afterward known as Barney's Prairie. Shortly afterward came Mr. Barney's three sons-in-law. They were Ranson Higgins, Philo Ingram and William Aldridge.

Other settlers were then in that section and still others came afterward. Among these were Seth Gard and Gervaise Hazelton. These two men located Palmyra, two and a half miles north of the site of Mt. Carmel, near the river Wabash, Apr. 22, 1815. But Palmyra was abandoned in 1821 because of its unhealthiness. The Indians had so told the settlers, and it proved true.

This section was then in Edwards County, which was created by an act of the Territorial legislative body in 1814, and which reached north to the Canadian line.

Joseph Wood came to the settlement about 1815. Ira Keen and others came from Ohio, New York, Virginia and Kentucky—all by the rivers.

Fort Barney was built in 1811. It was northwest of Palmyra. Fort Wood was southwest and Fort Compton northeast of Palmyra. These places were from five to eight miles apart. These forts were built by placing large poles firmly in the ground, reaching up about twelve feet, the top ends hewed off to sharp points. Early settlements were made round about these forts for protection, since the Indians had murdered several families near Fort Compton.

On a woodland spot, midway between the forts, a meeting assembled on July 17, 1819, and then and there organized the Barney's Prairie Christian Church. Seth Gard was elected elder; Joseph Wood, deacon, and Jarvis Fordice, clerk. The number of charter members is not known, but they had mostly come from the East and were the most intelligent and influential people in the settlement. (See James Pool, Seth Gard and Joseph Wood in biographies.) Some of these people had been members of the Christian Denomination, known at that time as "New Lights." But when they formed the Barney's Prairie Church, they renounced the name "New Light" and decided to be known simply as Christians. This is the written record, which is confirmed by the testimony of D. H. Wood—now near seventy years of age—a grandson of Joseph Wood, the first deacon. He has been a member of this church for fifty years, and through all these years had heard that this church started on apostolic ground.

The congregation met later near Fort Barney, in a grove near the prairie. Here a stand was built and surrounded by seats made of split logs, smoothed on the flat sides. They were more substantial than comfortable. Public worship was held here when the weather permitted; otherwise, in dwellings or barns. In 1843 a chapel was built. This has been repaired and refurnished and is still in use.

This was the first church of Christ in Illinois.

of the Christian connection
Alan Emmerson, near where Little Prairie church now
stands. Alan Emmerson and Amos Willis of the Chris-
tian Connection, William Hall an Episcopalian, Joseph
Applegath a Baptist, William Clark a Quaker, James
Cooper an English Baptist, and perhaps others, united
their efforts and built the first meeting house in this
community.

West Salem Church.—This church now worshipping in the town of West Salem, situated in the northeast part of Edwards County, was organized Aug. 16th, 1856, by the union of the Long Prairie congregation and the congregation worshipping at Bro. Carney's. The preaching brethren present were J. C. T. Hall, Anderson Walker, a speaking Elder of the Marion congregation and D. F. Mounts. After some discussion the following preamble was adopted:

"We whose names are hereunto annexed, being immersed believers in the Lord Jesus Christ, do mutually and voluntarily associate ourselves together in a congregational capacity to be known as the congregation of the Lord at West Salem, taking the Christian Scriptures as our only rule of faith and practice, and taking no name as a church name, but such as they authorize."

Albion Church.—The first meeting-house built in Albion was the old brick Christian Chapel, now refitted and occupied by Mr. Waggoner as a residence. After the completion of this house of worship, the Albion church of Christ was organized, August 4th, 1841, under the ministerial labor of Elder Elijah Goodwin, who was the first to preach here by Daniel Orange, a wealthy Englishman who lived on a farm three miles south of Albion. Mr. Orange was in Cincinnati at the famous Campbell and Purcell Debate, and being convinced that the position held by brother Campbell is the doctrine of Christ, he gave himself to the Lord Jesus the Christ and was baptized, upon a profession of his faith in Christ, by brother D. S. Burnett. On his return from Cincinnati brother Orange interested himself in establishing the church of Christ in this section, and especially in Albion. He was the first Elder of the church.

Carlisville Church.—About thirty-two years ago the gospel was preached in the Curtis neighborhood by such Christian ministers as Moses Goodwin, Stephen Phelps, J. C. T. Hall, *et al.* The first meetings were held at the residence of John Curtis on the [illegible] farm where he now lives. The church was organized at his farm residence about 1854. Among the charter members were the following: John Curtis, Mahala Curtis, Montgomery Mountz, Sarah Mountz, Hannah Curtis, B. F. Mountz, a young preacher living in the neighborhood, Frances Mountz, Mary Mountz, and Elizabeth Stafford. This congregation continued to meet at John Curtis' residence, till their number grew to 50 or 60. They often met in the grove, in pleasant weather, enjoying the preaching of Stephen Phelps, J. C. T. Hall, Wm. Curtis and Moses Goodwin. Many were the seasons of rejoicing in this temple of nature, in these earlier times.

Eliza (Waterfield) Gray.
Wabash Co., Illinois in the fall of
1879. He located in Allendale, where
he engaged as Principal of the Public
Schools. He read medicine in Dr. A.
McIntosh office, studied in Cincinna
and established a practice of medici
in Allendale in 1883. During that ye
he married Miss Belle McFarland. Bot
the doctor and his wife are members
the Christian Church __he of the New
Light branch of that Christian organ
ization.

F. John Walser. was probably a descend
of George Walser who was from Barth
new county, Indiana. He had been in
ranging service in Illinois, and
seem something of the country. His
ily on his arrival, consisted of h
wife, whose maiden name was Rachel
McKinney, and his daughters, Sara
Eliza. Others in the area:
1. Florence P. Walser m Wm. M.
2. Martin Walser 1st m Sarah C.
2nd m Stella Clark
3. G. C. Walser m Sarah A. Hou
4. Rachel (Whittaker) Walser m
for the 2nd time, Enoch Gre
5. Mary A. Walser m Robt. A.

G. Gervase Hazelton
Aug. 26th, 1816. Gervase was or
first settlers of Palmyra. The
Palmyra was created the 22nd d
April, 1815 by a joint act of
Peter Keen, Gervase Hazleton,
ton, and John Waggoner. Nichol
ton came from New York in 1830
he was related to Gervase is
Nicholas had a family of nine
Sally, Samuel, William, Josep
Abbie, Lois, Arena, and Mary.
Hazelton m Anna Harness

H. Aaron Waggoner (Wagner) came
with Seth Gard. He was a sto
trade and proved a usefull a
to the colony. The book sta
Aaron was a nephew of Seth
was a brother-in-law. Aaron
Betsy "Tibba" Gard, brother
sister of Jemima (Gard) Kee
Betsy and Jemima were child
War Patriot Gershom Gard a
Phebe Huntington

CHURCH OF CHRIST.

BY M. T. HOUGE.

The Church of Christ, sometimes known in history as the Disciples, or Christian Church, has, under the blessing of God, grown to a position of considerable influence in the United States and other countries. For nearly 65 years these disciples have been pushing the claims of the Bible and the Bible alone, and many readers of this history of Edwards county may desire to know something of the results of their labor, and their present condition and prospects. Their numerical strength in the United States is estimated at nearly 700,000, and they have a considerable membership in Canada, England and Australia. They are a missionary people, and as God gives them ability they begin to reach out toward foreign lands more fully. They now have missions in France, Sweden, Denmark, New Zealand, India and the Sandwich Islands.

Some of the Disciples of Christ have become quite prominent as authors of religious books, and they publish weeklies and other papers which rank among some of the ablest religious journals of the country. Their publications are, besides many books, about a dozen weeklies, eight monthlies, one quarterly, and a large circulation of Sunday-school literature for the children. Their colleges and universities are nearly thirty in number.

The principles of the church began to be advocated in Edwards county as early as the year 1827, by Elder Amos Willis, who was the first preacher of the Church of Christ in the county. In advance of his neighbors, he embraced the principles of the Religious Reformation of the nineteenth century, headed by Alexander Campbell, Walter Scott, B. W. Stone, et al. After a life of much usefulness, Brother Willis was called to the enjoyment of that rest which remains to the people of God, on the 5th day of January, 1840.

List of preachers now living in the county, and who spend all or a part of their time in the ministry: J. C. T. Hall, Alfred Flower (present pastor of the church at Paris, Illinois), Caleb Edwards, Wm. Flower, E. C. Stark, J. J. Ballard and the writer.

Other resource material from the History book.

A. Ross Shoaff was a brick mason and plasterer. He married Darthula A. Keen, daughter of Daniel & Julydia Keen. Martha Shoaff married Albert Keen. Albert and Darthula were first cousins. Other Shoaff's in the area were George W. who was a blacksmith and John a wagonmaker.

B. O. H. Wood was the son of Joseph Wood. He served as a church elder for fifty years. O. H. married Mary E. Milburn. Their son, C. J. Wood also served as a church elder.

C. Pearl Newsum was a great grand daughter of Seth Gard. Pearl had a son Harold Newsum. Other Newsum's in the Wabash area: T. J. Newsum came to Illinois from Gibson Co. Indiana in 1869. He was a druggist pharmacist and married Pauline W. Ewald who was German born. Moses P. Newsum was a native of Mass. and came to Illinois in 1820. Moses was a minister of the gospel.

D. Daniel Keen came from Ohio with his parents, Peter & Jemima (Gard) Keen in 1
The family located two miles south of the present town of Allendale. Daniel was born in Hamilton County, Ohio in 1794. Daniel married in 1815 and settled in Coffee precinct. Daniel and Mary (Polly)(Compton) Keen had five sons and two daughters:

1. Oranniel H. Keen
2. Ezra Baker Keen
3. Marshall Brown Keen
4. Dennis Keen
5. Another son
6. Jemima Keen
7. Another daughter

Mary died in 1831 and Daniel later married Julydia (McClain) Keen. By his second marriage he had one son, Thomas and five daughters: Mary S., Dorthula, Hannah, Sarah and Elizabeth V.
Daniel's children received a limited education in the subscription schools of the pioneer days of Illinois. In those schools, held in the log school houses, the children learned to read, write and cipher under the tuition of "Yankee" by the name of Reuben Fox.

SUPER
dish

JESUS, YOUR NAME IS POWER

Words by Claire Cloninger
Music by Morris Chapman
Vocal Solo by Morris Chapman

JESUS YOUR NAME IS POWER
JESUS YOUR NAME IS MIGHT
JESUS YOUR NAME WILL BREAK EVERY
STRONGHOLD
JESUS YOUR NAME IS LIFE (REPEAT)

JESUS YOUR NAME IS HEALING
JESUS YOUR NAME GIVES SIGHT
JESUS YOUR NAME WILL FREE EVERY
CAPTIVE
JESUS YOUR NAME IS LIFE

JESUS YOUR NAME IS HOLY
JESUS YOUR NAME BRINGS LIGHT
JESUS YOUR NAME ABOVE EVERY OTHER
JESUS YOUR NAME IS LIFE

(Repeat First Verse)

JESUS YOUR NAME IS LIFE
JESUS YOUR NAME IS LIFE

JESUS, YOUR NAME IS POWER

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JESUS YOUR NAME ABOVE EVERY OTHER
JESUS YOUR NAME IS LIFE

(Repeat First Verse)

JESUS YOUR NAME IS LIFE
JESUS YOUR NAME IS LIFE

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GRANDPA
Jacob
Jared

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2003-2004

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Big Taste
Chocolate
K. HWARD SCH
003-2004

PEPSI
CAMP WALTER SCOTT
2005
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Ken
Andrew
Jacob
Jared
Riley
Shawn
Tom
GRANDPA

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Best Friends

Best Friends

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PB&PA
Unit 27

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CAMP WALTER SCOTT
Abby
Alicia

PEPSI
CAMP WALTER SCOTT
get 0
extreme

Jacob
Jared
Riley
Shawn
Suzie
Tom
ALYSHA

WILD CHILD
Glue

EXIT